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introduction, and will be found useful for comparison with the autographed text.

The book might perhaps be improved by the addition of brief footnotes to the translation explaining the more obscure or ambiguous phrases. It would be important, for example, for the reader to know that the phrase "he shall be put to death," sometimes merely indicates the extreme legal penalty. The second volume will, of course, supply the temporary deficiencies. In the glossary cross-references might well be added on occasion, especially in view of the inconsistencies and caprices in modes of spelling so characteristic of Hammurabi. It would be an additional help to younger students if the roots were given in Hebrew characters.

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The Gospel and the Church. By ALFRED LOISY. Translated by CHRISTOPHER HOME. New York: Charles Scribner's Sons, 1904. Pp. 277. \$1, net.

This book is a sharp polemic against Harnack's famous lectures on the *Essence of Christianity*, and it commands exceptional interest because of the distinguished man whom it assails, no less than by the noteworthy record of its author as a Roman Catholic scholar and theologian. Since 1890 the Abbé Loisy has published a dozen volumes in the department of biblical criticism and exegesis, but his radical methods and extreme conclusions have drawn upon him the public censure of Roman ecclesiastical authority and caused his removal from his professorship in Paris. In this volume, however, which was published in French two years ago, he poses as a stanch defender of the Roman Catholic church against the stinging criticisms of Harnack, who declared that the Roman church, in an underhand way, thrust herself into the place of the western Roman Empire imbibed the grasping Latin world-spirit, and has so far secularized the gospel and appropriated pagan rites that she "has really nothing to do with the gospel, but is rather in fundamental contradiction to it." Accordingly, no one can read this work of Loisy with a clear appreciation of its value who does not come to it fresh from the reading of Harnack's lectures.

Many writers, representing different shades of belief, have taken in hand during the last four years to answer Harnack. It is no difficult task to go through his sixteen lectures and point out here and there statements which are far from being self-evident or satisfactory to most Christian people. His view of the person of Christ, his grouping and treatment of

the miracles of Jesus, his distinction between "the Easter message" and "the Easter faith," and several other opinions which find incidental expression in the lectures, may be at once rejected, while at the same time it may be seen that his main contention is irrefutable and admirable. It is quite unfair to say over and over again, as Loisy does, that Harnack makes the essence of the gospel to consist solely in the faith in God and in Christ, and that he twists history to suit his theology. One needs to verify the statements of Loisy when he refers to the positions of Harnack, for it is certain that in some things he has either misunderstood or failed to present fairly the real meaning of the German professor. One of the most striking features of Harnack's lectures is the number of their masterly summaries of the manifold elements of the gospel, and of their various bearings on the private and public interests of mankind. He comprehends the main teachings of Jesus under three heads, and takes pains to say that in each the message is at once so simple and so rich that its chief thoughts may be briefly expressed, and yet be seen to be so full of meaning that we never thoroughly master his sayings and parables.

Loisy exhibits great ability and skill in maintaining the claims of the Roman church. He does not scruple to defend the use of the scapular, the counting of beads, gaining indulgences on the ground of the merits of superior saints, and the worship of the saints and of the Virgin. "The Virgin and saints are religious types inferior to Christ, but united to him, leading to him, acting through him and for him. . . . The Virgin is a subordinate intercessor all-powerful through Christ" (p. 270). And so the essence of Christianity cannot be compressed into such a narrow circle of ideas or fundamental principles as Harnack imagines, but is rather a growing institution with world-wide aims. "The church is as necessary to the gospel as the gospel to the church, and the two are really one, as the gospel and the group of believers were one during the ministry of Jesus" (p. 151). And old pagan rites, once "accepted and interpreted by the church," cease to be pagan, and so are not to be condemned because of their foreign origin (p. 235). These accretions, Loisy holds, do not compromise the gospel, nor are they foreign to its spirit. They become in fact part and parcel of it.

This polemic revives the old issues between Romanism and Protestantism. Whatever Roman Catholic readers may think of Loisy's book, no intelligent Protestant who takes pains to read both will believe for a moment that the Parisian Catholic scholar has refuted the Berlin professor. One feels that the argument which justifies the adoption of pagan rites to strengthen and enlarge the church of Christ must in logical consistency

also justify the Roman Inquisition, the *Te Deum* over the massacre of St. Bartholomew's Day in Paris, and all other examples of suppression of free thought and worship, "when accepted and interpreted by the church."

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The Character and Authorship of the Fourth Gospel. By JAMES DRUMMOND, M. A., LL.D., HON. LITT.D., Principal of Manchester College, Oxford. New York: Charles Scribner's Sons, 1904. Pp. 528. \$3.50, net.

Professor Drummond declares that it "may be regarded as one of the assured results of biblical criticism" that the apostle John was the author of the fourth gospel. Would that this were so! It is, however, a matter for rejoicing that the tide of criticism is turning with considerable strength toward this conclusion. We are in the days of "partition" theories, and they mean that, at least, a part of the gospel is from the hand of the beloved disciple. The battle-ground of criticism is almost wholly upon the internal evidence, for nearly every careful study of the external evidence for the authorship but confirms the judgment once made by Matthew Arnold, that its testimony is clear and full for John. No more exhaustive and impartial review of that evidence has been given us than can be found in these pages of Dr. Drummond.

After reading the volume through, one feels that the statement in the preface is in no way presumptuous, that "in the pure interests of truth, and with no polemical aim either for or against any particular sectarian position," all the questions pertaining to this gospel have been studied. The judicial temper and critical acumen of the author give the work its high value. Written in the first instance for the students of Manchester College, the lectures cover the whole field of discussion in connection with the gospel. The contents are distributed in two books. Book I treats of the general character of the fourth gospel, and here its aim, style, and historic worth are considered. Some of the conclusions are:

The prologue sets forth the fundamental ideas of the work and is divided into two parts, the purely theological and the historico-theological (p. 4). It is extremely probable that the writer of our gospel was acquainted with the synoptic cycle of narratives, but [one] cannot prove that he made use of our gospels or of any of them, though that also is by no means destitute of probability (p. 16). The object of the gospel is not to tell us all that can be learned about the life of Jesus, but to awaken or strengthen our faith in him (p. 22); [and] the faith which it wishes to create is spiritual rather than intellectual (p. 24).